THE

LIGHT OF TRUTH

OR THE

SIDDHĀNTA DĪPIKĀ

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The next Kalā is named *Vidyā* or 'Wisdom', in view of the circumstance that the soul gets real "glimpses" of the "face of God", when functioning in vehicles made out of the Tattvas, over which this Kalā has sway, to wit, from *Purusha* to *Ašuddha-māyā* or *Sūkshma-prakṛiti.* The Lord works the "Regeneration" of souls on this plane, by allowing his Light to shine, by degrees, in the *Puryashṭaka*, the eight-walled Tabernacle of the human body, which becomes the 'Temple of God', as soon as it is purified, and duly consecrated to Him. The Lord, in His anxiety for the soul's Redemption, cannot any longer afford to dally with its frivolous freaks, and allow it to play the truant, even if it would, as He did, now and again, when the soul was in its second stage of tuition under the *Pratishṭhā*, but works on the plan of *Samhāra*, the chastising destruction of sin. "Our Lord is", verily, "a Consuming Fire" in the words of one of the Judaic Seers of old. And His Fire is unquenchable in its *samhāra* of Sin. The manifestations of the grosser and lower egoity, the "Jīva-ahaṅkāra", are burnt down in a fierce and furious conflagration, and the "Kingdom of Heaven" "opens", leading to the

"finding" of the "Son", the "Messiah", the "Anointed", the "Christ",—the so-called "Ātmoddhāraṇa", the "Ātma-darśana". The Archangel that is in charge of this *Samhāra-Chakra*, the *wheel of chastising purification*, is Rudra, Rudra in whom the Will of the Lord works with unerring exactitude, or through whom the Light of the Lord shines in unquenchable fierceness, Rudra who is symbolised as the "Lord of the Burning-Ground", the burning-ground pointing the "Gehenna" in which all the beggarly elements of 'Corruption' that obscure the vision of the Soul, are ruthlessly burnt up. You might remember, the Ṛig-veda exclaims, गाथपतिं मेधपतिं जलाषभेषजं तच्छंयोः सुम्नमीमहे when referring to this *Rudra*-aspect of the Lord. The very rites connected with the "disposal of the dead" among the Vaidika Mahāpāśupatas, are known as *pitṛi-medha*, and dealt with, in ritualistic literature, under the name *pitṛi-medha-kalpa*, the "burning-ground", being regarded as the sacrificial pavilion, and the "medha" or "sacrifice", being the "offering" of the "dead body" and, with it, "the soul (*pitṛi*)", as an oblation unto the Lord. The obsequies, therefore, of those who have kept the sacrament of the *Agnyādheya*, "The tending of the Fire", not the tending of the Bhautic fire, mark you, but of the real "Fire" that descends from the Kuṭilā, the "Fire" before whose radiance, even the light-power of a drillion arcs of electricity, pales into nothing, or the sacrament of the *Āchāryābhisheka*, which is closely connected with the *Nirvāṇa-dīkshā*, have an intensely "sacrificial" character about them. The "Regeneration" which Rudra inaugurates is rather hard to bear, and back-slidings from this plane are quite common, especially when the soul is premature, on account of the inability of the soul to stand the ordeal of substantial calamities in the objective world, which, in the form of tears and tribulation, visit it off and on, to fully extricate it from all the entanglements of Corruption. When the lumber-room of the Soul's Saṅkalpas, Saṃskāras and Vāsanas, is vacated and cleaned, by a special act of the Lord, a lot of rubbish and waste has to be destroyed all at once, so as to leave no trace of any kind

whatsoever, but, this, if left to the normal process of time for leisurely dissolution, might take, perhaps, æons after æons. And it is this cleaning of the Augean Stable by the Lord, that introduces such a soul-stifling stink in the soul's own environment, for which it has to blame the "treasure-house" of its own Adhvans, which instead of containing gold, contains brambles, thorns and rats, the very things that ought not to be there. The great object-lesson set, therefore, for us by the Lord, is to look on the process of *Mala-paripākam*, the ripening of the abscess of corruption for a clean and deep plunge of the surgeon's lancet, with a feeling of positive joy, in thrilling expectancy of the "Beatific Vision", and of His "Loving Fellowship". The blandishments of the *Sūkshma-prakṛiti* or *Aśuddha-māyā*, the subtle "Meso-Radix" of "Matter", or "filthy fascination", must be looked upon as decoying blandishments, and nothing else, and the sundering of "wordly" joys and comforts, as so many "scales" of Sin falling from the "eye" of the soul. The Lord's exceeding kindness or solicitude for the welfare of His children will be seen or appreciated at its full worth, only when the painful surgical operation is finished. He is indeed the expert Obstetrician that attends on the soul, wide-awake, in its prolonged "travail" to "beget" the "Christ" or the "Son". Speaking of the trials of such a stage, the great Jñānī, St. Paul, exclaims (Heb. XII, *vv.* 6-11), "For, whom the Lord loveth, He chasteneth, and scourgeth every son whom He receiveth. If ye endure chastening, God dealeth with you as with sons: For what son is he, whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons. Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits and live? For they verily for a few days chastened us *after their own pleasure*; but He *for our profit*, that we might be partakers of His holiness. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which

are exercised thereby." St. Paul finds it necessary to expatiate on the Lord's chastisements at such length, as it is not easy for the soul, in its *pašu-bodha*, to realise that they are only blessings in disguise. The *Vidyā-kalā* is so-called because, in the case of ripe souls, it leads to विद्योदय or ज्ञानोदय or the "dawn of *illumination*", as soon as the *pratisṭhā* in सङ्कल्पनिवृत्ति or सङ्कल्पनिवारण becomes an accomplished fact. The Archangel Rudra, the deliverer of the soul from its worldly vanities, and self-sufficient and militant sense of egoity, is assisted in his work by four angels.

Then, we come to that phase of the Lord's activity or the Soul's *svarūpam*, known as the *Šānti-kalā*, operating on the tattvas ranging from the *Šuddha-vidyā* to the *Sādākhya*. It is so called, because, when the soul has attained to this phase of its spiritual progress, the Lord blesses it with *Šānti* or "sanctification", the "anointment" of the Christian mystics, the "Peace that passeth understanding". "Egoity" has been left behind, and the "Parama-ahaṅkāra" of the Lord, the real *aham-padārtha*, to use the words of the saintly Šrīkaṇṭha, the Scholiast on Bādarāyaṇa's *Šārīraka-Sūtras*, lights up the limpid depths of the soul, and the blossom of God has blown in the soul's garden, filling it with sweet fragrance, as St. Mūlar so aptly describes. The *Šānti-kalā* is exoterically symbolised by the *Tirobhava-chakra*, the sphere or condition of "unrobing" or "disappearance". The word "tirobhava" refers to the almost complete "dropping off" or "falling away" of all the "scales" that have beclouded the eyes of the soul till a little while ago. As soon as the ecdysis is over, the state of "tranquillity" supervenes, and there is a *šānti* for all *vikalpa-jñāna*. The souls established in the *Šānti-kalā*, are, by the "Illumination" obtained at the Vidyā-kalā-level, freed from the control of any lingering *saṅkalpa* in the form of *vikalpa-jñāna*, doubtful or unsettled beliefs engendered in the course of their "psychoses", and endued with "Sanctification" or "Peace". The Arch-angel through whom the Lord Works on this plane of "fairly

full Light"——We should call it so, because the Light still shines only through a medium, albeit a hyaline, and inappreciably thin pellicle or film, and because we can yet trace here the operations of "Darkness", though they are perfectly innocuous ——is known as Mahešvara, and he too has the usual complement of four assistants.

Lastly we come to the *Šānyatīta-kalā* which embraces *inter alia* only the Āṇava among the *Malas*, and in which the Lord is 'seen' face to face, as He shines there in His true nature or stature, with nothing like an *Āvaraṇa* or close-set 'tunic' about Him, and the soul is also freed of the blinding veils of the *Karma-mala* and the *Māyā-mala*. The souls, when they have attained to this state, become *Šāntiyatīta* or super-peaceful, that is to say, they enjoy a condition which transcends *Šānti*, the condition of actual Fellowship with the Lord, the bliss of which it is not possible to convey in the language of *pašu-bodha*, the language of phenomenal intellectualism. The Lord's mode of manifestation in this *kalā* is by means of *anugraha-chakra*, the phase of Grace, the sphere of boundless Compassion and Love. The soul bathes here in the sea of Life, Light and Love, having attained its *sampūrṇa-dašā*, the condition of its Plenty or its Fill of Bliss, which corresponds to the *Nirmala-Turiyam* of the eighteen *Avasthās*, and to the intermediate *kārya* between the *Ātma-Šuddhi* and the *Šiva-Rūpa* in the *Daša-kāryāṇi*. This *Sampūrṇa-daša* is the same as the two states entitled the *Sukha-svarūpa* and the *Sukhātīta* of the thirty *kāryas* mentioned in தத்துவப்பிரகாசம், or the two states called the *Šuddhāvasthā* and the *Sukharūpa*, in the thirty *kāryas* catalogued by திகளறுபோதம். There are higher states of Peace and Joy over which the *Šāntyātīta-kalā* has sway, but of these we cannot form any conception with our flesh-bound intellect, though they are facts of actual *anubhava* to *Jñānis*, even while clothed in the flesh*. As the child of Galilee truly said, "In My Father's House are Many Mansions". The souls exist in the *Šāntyatīta-kalā* in

* See *inter alia* திருச்செந்தூர் சுப்பிரமணியரகவல் by சிற்றம்பலநாடிகள், *passim*, and ஒழுவிலொடுக்கம் by சீகாழி கண்ணுடைய வள்ளல், *passim*.

their *paramākāśa-svarūpa*, highly ethereal forms of bewitching purity, and posses not even a trace of the self-conscious thought that they have passed from a state of *vikalpa* to the state of *Śānti*; and because even such memory of the 'process' of 'regeneration', is absent from their minds, we sometimes call the state *Atīta-kalā*, the transcendental or ineffable condition. The great God Himself is to be seen here in His limitless glory by those who have attained to this highest psychosis in spiritual communion or *jñāna-yoga*, a psychosis which forms the resting goal for the soul, or, in other words, the goal with which the culture of the soul, as a culture for "Redemption", ends. The Lord alone presides over this *kalā*, for it is His own Light that works out, in absolute perfection, His Dispensation on the *Śāntyatīta* plane, untrammelled by 'Matter' of any form or degree, save for the dwindling and dissolving *Āṇava*. It need not be pointed out that all the so-called Archangels mentioned under the four other *kalas*, are merely the various phases or aspects of the supreme God, the Mahā-Deva, and not dependent or separate subordinate intelligences carrying out His Will. Beyond the *Śāntyātīta* is the "Shaḍadhvanaḥ pāram", the Kailāsa, "the Silver Hill" of the Āgamic mystics, on which is enthroned the "God of gods", with Nandikeśvara, His Lord Chamberlain, guarding the entrance thereto. Nandikeśvara is always described as the great Instructor of *pakva* souls, in books on mystic wisdom, and, hence, his "guarding" the "landing-place", or "portico" of Kailāsa, means, that souls are admitted to the Lord's Fellowship only after genuine living *gnosis*.

Now, to sum up the five *kalas** constituting the *Kalādhvan*: the five *kalas* mark the five stages by which the soul rises to the

* It should be definitely noted that the *pañcha-kalas*, bear the same relation to the para-prakṛiti as the *tri-guṇas* bear to the sthūla-prakṛiti. When therefore it is stated that the soul can attain to the condition of *nirguṇatva* and *nishkaḷatva*, it cannot for a moment be conceded that the "soul" has become anything more than a "soul", even accepting Aghora-śivāchārya's *Śiva-sama-vāda*.

full stature of its purity, or the five graduated ways by which the Lord takes it by the hand, and leads it, step by step, to the "Mansion" prepared by Him in "Heaven", which is "His House" though not "His Sanctum", to the "Mansion" into which "the thieves of corruption cannot "steal", much less "break". The soul is first "quickened" by "necessity", then there is the "free-will", for the easy play of which in the soul's sphere of action, as much latitude is allowed as may be expedient, side by side with the operation of the *karma-mala*, then comes the turn of "illumination" or "gnosis" which is concurrent with the "chastisement" begotten, again, of "necessity", then the soul's utter disentanglement from the snares of corruption, leading to the "Peace that passeth understanding," and, lastly, the indescribable bliss of the Lord's Fellowship, the bliss which can only be described as the "Bliss that passeth Peace," the bliss that begins at the *Šāntyatīta* level, and increases without limit as the soul progresses in its Infinite Path of Light and Love, making fresher and newer conquests, which are limitless and inexhaustible, and are hard even to conceive for our human minds in their *madhya-jāgra-avasthā*. For, the *Šāntyatīta* level is in time transcended, and the soul is plunged in a sea of dazzling glory, the '*Adhvanaḥ pāram* has been reached, and the 'Father's House', entered. And what can we say of the "Mansions" in our "Father's House," and of our Father's *own* "Sanctum"? The answer is silence, and silence, as we know, is, in such cases, more eloquent than the best attempt at a graphic description.

The other *Adhvans* have already been alluded to in a brief fashion, and, more than that, it has not been possible to attempt within the limited time at my disposal. The *Shaḍadhvans* constitute a momentous and grand theme, whether we regard them in connexion with the corporeal vestments of Man, or in connexion with the Manifested *Prapañcha*, which is the Thought of the Lord in a visible form. And I must not omit to mention that I have touched but the merest fringe of an exceedingly pregnant subject, reserving details, which should occupy

a hundred times as much space as this sketchy bird's-eye-view, for future occasions, as circumstances may show.

The Lord is the *Adhva-patin*, and we must, therefore, always pray to Him after the manner of the "Prayer-Book of the Āpastambins" *(Āpastambīya-mantra-pāṭha)*: अध्वनां अध्वपते । श्रेष्ठस्याध्वनः पारं अशीय; for, is not the Lord there, whithersoever we may turn and seek Him? Says that Mystic, Aruṇanti *, of undying fame, who attained his *illumination*, as a spiritual descendant of Nandikešvara, the Lord Chamberlain of the Lord Himself:—

திருக்கோயிலுள் இருக்கும் திருமேனி தன்னைச்
சிவனெனவே கண்டவர்க்குச் சிவனுறைவனங்கே
உருக்கோலி மந்திரத்தால் என நினையுமவர்க்கும்
உளன் எங்கும் இலன் இங்கும் உளனென்பார்க்கும்
விருப்பாய வடிவாகி இந்தனத்தின் எரிபோல்
மந்திரத்தில் வந்து உதித்து மிகும்சுரபிக்கெங்கும்
உருக்காண வொண்ணாத பான்முலைப்பால் விம்மி
ஒழுகுவதுபோல் வெளிப்பட்டு அருளுவன் அன்பர்க்கே.

V. V. R.

Knowledge, truth, love, beauty, goodness and faith alone give vitality to the mechanism of existence. The laugh of mirth that vibrates through the heart, the tears that freshen the dry wastes within, the music that brings childhood back, the prayer that calls the future near, the doubt which makes us meditate, the death which startles us with mystery, the hardship which forces us to struggle, the anxiety which ends in trust—are the true nourishment of our natural being.

——James Martineau.

Men are not the arbiters of circumstance, but merely the users thereof. If man can use his opportunities without sacrifice of dignity in mind or morals, he will effect a lasting good. But those who use without regard to the moral consequence in themselves, play a losing game all along the line. It is well that we should consider what we pay for "success".

——Anon.

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* Known also as Šivānanda-šivāchārya.

THE VALUE OF HINDUISM FOR HINDUS.*

Brothers,

I always have great satisfaction in addressing Hindus, and I find an added satisfaction in speaking at this spot, for I knew Vivekānanda Svāmi first in Chicago in 1893, and afterwards in New York, when he was for a time my guest. He was certainly one of the most learned, eloquent and engaging men I have ever met.

Vivekānanda Svāmi did not introduce Hinduism to me. It had, when I met him, been for six years a familiar subject. I have for more than twenty-three years been an earnest student of your sacred books, and have imbibed from that study a deep sympathy and affection for India and Indians. It is to express those sentiments that I have adopted your dress while among you.

I have long desired to spend some years in India, in a first-hand study of her people and institutions. A few months ago it became possible for me to leave home for a long absence, and I embraced the opportunity to gratify those longings. I came by way of Colombo, and there met my friend of many years' standing—my most honored and revered friend,—Mr. Rāmanāthan. He told me about the educational work which he and others were inaugurating in Jaffna, and which he considered very important, since the social and religious status and tendencies in that community were far from what they ought to be, owing chiefly to the decadence of education in Hindu hands. And he asked me if I would not postpone my visit to India for a time, and assist him in giving a start to this work. I readily assented: went to Jaffna in February, and was actively engaged there during six weeks, together with several

* This is an address given by Mr. Myron Phelps in the grounds of the Vivekānanda Reading Hall, Kuala Lumpur, F. M. S., on April 16, 1910, and reprinted here with the kind permission of the author—*Ed. L.T.*

Hindu gentlemen, in holding meetings throughout the district and addressing the people on the importance of educating their children in their own schools. Great interest was developed, growing enthusiasm, a real spirit of determination to throw off the Missionary bondage appeared. I became deeply interested in the situation, and when I was asked to come here with the Hindu College committee I again assented, since I was willing to do anything to aid in their very serious crisis.

For my address to you this evening I have chosen as a subject, the value of Hinduism to Hindus, for the reason that I think my experience and observation in the West enable me to tell you some things which your own countrymen could not tell you, and which you ought to know; which I consider it my duty to say to your people, whenever I have the opportunity.

There are in particular three reasons of signal importance which should exalt Hinduism in your eyes far above every other religion, as a religion for Hindus. The first of these is that it is; in a unique sense, a *living* religion. The very essence, and the basis, of Hinduism, is the teaching of the potentiality which resides in men of reaching a stage of growth when, while still living in this body, the spiritual world opens to him—when he becomes a knower of God and a seer of spiritual realities. He then becomes the true, the divine Teacher, imparting to men the instructions which he alone can impart, namely, instructions regarding the path which he has successfully traversed. His teaching constitutes what is known as religion, and most of the religious systems of the world have been actually founded in precisely this way. The teachings of the Founder have been recorded and form the principal scriptures of the new faith. To preserve the life and vigor of the religion, there must be a succession of divine teachers who, as "living witnesses", keep it in touch with spiritual realities and prevent the accretion of ingenious vagaries invented by the discursive mind. Now India has always in the past, as she does to-day, possessed her Sages, but the religions of the West have not had them. Christ

and Paul and John were among the wisest of men, but they have not had a line of successors in the West. It is many hundreds of years since there was a spiritually illuminated man in the Christian Church. As a consequence, that Church *has forgotten the meaning* of its Scriptures. The original teachings of Christ are of the highest character. I have for them the utmost reverence, and if revering and endeavouring to follow them makes a man a Christian, then I am one. But the modern Christian Church, or rather the hundreds of Churches or sects professing conflicting beliefs which call themselves by that name, have been for many centuries wandering in the dark, and for the things which they teach I have no respect. All the powers of the human mind have been applied to this Bible, to discover its meaning, with the result that a great variety of interpretations have been brought forward. These differences are not trivial or unessential, but fundamental. For instance, there is the question of punishment for sinners—for all who do not "believe in" Christ. A hundred years or so ago all christendom believed that such persons would burn in hell-fire for ever, and such is now the teaching, I am informed, of the Missionaries in the East. This doctrine still has some believers in the West, but most of the Churches have concluded that it cannot be true. That doctrine has been carried to such a length in the Church that at times it has been commonly taught that heathens and infants who could never have heard of Christ would be eternally damned.

Then there is the doctrine of Atonement—did Christ by his death make reparation for the sins of all who "believe" in him —or must each man bear the consequences of his own sins? Upon this question there is a great difference of opinion among the Churches.

Then, was Christ the son of God, or was he a man? This question also divides the Church.

There are many other matters of contention among them, but these will suffice as examples.

Another result of the loss by the Church of the true meaning of the Bible is, that its teachings, being divorced from truth, have ceased, in great measure, to be logical, reasonable or convincing. Examples of this are the doctrines of Eternal Punishment; Atonement, or the transfer of one's own faults to the shoulders of another; the doctrine of only One Christ or Redeemer for all mankind, including the countless millions both before and after him who never heard of him; Special Creation, which makes man eternal in only one direction —like "a stick with only one end"; Original sin, which asserts that God created man with a tendency to sin.

Now such doctrines as these were not taught by Christ, and are not to be found in the Bible of the Christians, but they are read into that Bible by perversion of its words, and are taught by many of the so-called Christian Churches. Thinking men cannot accept them as true. The consequence of this, and of the divergence and uncertainty of the teaching of the various and very numerous sects, is that Religion in the West has quite lost its hold upon the people—that men who think for themselves, the leaders of society, have dropped it and, as is always the case, the masses of men follow this example. The Church in the West to-day is little more than a social form, a social convention, without controlling power over the lives of men: and this deplorable condition has come about because, through lack of illuminated Teachers, the Church has long lost its touch with spiritual realities. This is a condition of spiritual death, and, in comparison with it, Hinduism may well be termed a *living* religion. Hinduism has not lost its way amid vague and doubtful speculations, it has been held to facts by "Living Witnesses", it is therefore a true and reliable guide to the Lord, and as such should be cherished as your most precious possession.

The second reason which you have for valuing Hinduism to which I wish to call your attention to-night, is that it is the original Religion in the world, the oldest Religion, the Religion

from which other Religions have sprung, and that it also is the most highly developed, the most scientific, the most practically useful of Religions. It is a common, but very great error to think that because all Religions are from God, all are alike—one is as good as another. Religions are adapted respectively to the characters of the various races of men, and differ just as those characters differ. A religion perfectly adapted to the wants of a warlike and primitive people, such as the Arabs were some 1400 years ago, or one which will meet the requirements of a people fully occupied with the things of the world, and in no hurry to get to God, such as the Westerners are, may be a very poor religion for Hindus, whose one desire for countless ages has been to come nearer to Him. The Lord, always, in the long run, gives to men what they most want. He has met the desires of Western nations with a vast abundance of the things of this world. He has responded to the dominant longing of the Hindus by giving them the greatest and best of religions—that which will lead them to Him in the shortest time.

Hinduism differs from all other religions in form, and place, as well as in contents. All the principles of religion, the spiritual laws with which the life of man is concerned, are compiled and systematically arranged and recorded in the Vedas. Every thing needed is there, and in this the Mother of Religions steps forth from the mist of pre-historic times, as perfect in essentials as she is to-day. Her authority is dependent upon no man, nor is her teaching involved with the life of any man. It is your tradition that the Vedas are the eternal source of religion for the world: and while the claim is of course incapable of proof in a Western scientific sense, it makes a strong appeal to reason and common sense.

All other religions rest upon the teachings of a single man; e.g. Buddhism, Christianity, Taoism, Mohammedanism, Zoroastrianism. They are even more or less bound up with the *character* and *life* as well as the teaching of that man. Thus the Christian will tell you that the great strength of Christianity

lies in the matchless beauty of the life of Christ. That being so, suppose it should be proved that such a mán as Jesus Christ never actually lived on earth. What would become of the Christian Religion? The Church has in the course of its history been brought face to face with that possibility, and so serious did the situation appear to the leaders of the Church that, as is now generally admitted by scholars, the History of the Jews by Josephus, which failed to mention Christ, was amended in the interest of the Church by the interpolation of a forged passage containing his name.

How insecure, then, is every other religion when compared with the impregnable position of Hinduism, its foundation on the Vedas unshaken, though the name of every man ever connected with it should be swept away!

But besides this inexhaustible mine of *principles*, Hinduism has also its Sages, and a thousand when other religions have but one or two. There are the sixty-three great Tamil Saints:—There are Rāma, Kṛishṇa, Śaṅkarāchārya, Chaitanya, Rāmānuja, Rāmakṛishṇa and hundreds of others whose names you would recognize should I mention them. And besides these Saints whom you know by name, there are thousands of others whose names are not familiar to you. Now every one of these wise men had sufficient spiritual wisdom to have founded a new religion, had he been so minded. But they were not so disposed: they gave their labors instead, to enriching Hinduism. It results that there has been accumulated in your sacred books a vast store of spiritual wisdom absolutely unapproached elsewhere in the world. In them every phase and aspect of life is treated, the unseen powers and nature of man, the unseen powers of the universe, the nature of God, the manner in which the divine powers were projected and the universe created. Other religions are, in comparison, most meagre, and they could not well be otherwise; for how could the labors of one man or of several men extending over only a few years, compass the results achieved by many hundreds of men in the course of scores of centuries?

Then turning to the more practical parts of the religion, what shall be said of the elaborate and seemingly endless ceremonial of Hinduism? Is it the mere meaningless accretion of centuries of formal worship? By no means. It was all planned with a distinct purpose by the Sages of India. That purpose was to afford all men, of whatever position in life, for long or even unlimited periods of time, occupation for their hands and minds, in connection with the worship of the Lord.

For a similar purpose was created the vast sacred literature of the *Itihāsas*—the Purāṇas, the Rāmāyaṇa, the Mahābhārata. The Māhabhārata alone, in its English translation, fills about 70,000 printed pages. The purpose is, that a man may be able to fill his intellectual life, if he chooses, with this world of thoughts and pictures relating to God and spiritual things,—may thus become "established upon the Lord", to the exclusion for the time of every thing else.

Then as to the Rules given by Hinduism for the conduct of life.

Religion is a very practical and very scientific thing: not at all the indefinite and uncertain thing some of our friends, especially in the West, are in the habit of thinking it. *Brahma-vidyā*, knowledge of God, is most difficult of attainment, and the path to it is the most arduous of paths. Anything which can help us on that path should be esteemed our greatest treasure. Now the Āgamas and Śāstras were worked out by generations of wise men for that very purpose—to give us assistance on this path, and they are indeed most effective aids when understood.

(Ta be continued.)

M. H. P.

"Open wide all the gates of the Soul, so that you no longer shut out the Sun, so that the Sun of Spirit may stream in and purify and enlighten, without any action from your lower self. Devotion is the opening of the windows of the Soul.——*Lecture on Yoga.*

THE SYMBOLOGY OF ŚRĪ NATARĀJA.

The inner meaning of this Symbol is very grand and poetic, and to enter into, and understand it, will certainly be deemed a privilege by those who are striving to realise for themselves the truths of mysticism.

Before entering into the meaning itself let me digress a little in narrating the legend, which explains the occasion for Śiva's sacred dance at Chidambaram.

Vishṇu arose one day from his slumber, and repaired to the Sacred Mount Kailās, there to pay reverence to the supreme Śiva, Who told him, that, in the neighboring forest of *Tāruka* there were multitudes of heretical *Ṛishis* or devotees, dwelling with their wives, and puffed up with the pride of their learning, and, who regarded themselves as independent of His authority. It was the intention of Śiva, to visit this forest, in order to ascertain the state of the Ṛishis there, and to teach them a lesson. He accordingly asked Vishṇu to accompany Him in the guise of a woman, and the two—Śiva as a mendicant, with the usual insignia including the bowl for the collection of alms, and Vishṇu as His wife—entered the forest.

As soon as the two entered the *Dārukavana* as man and wife, the Ṛishis' wives were seized with an unspeakable frenzy of passion for the mendicant, while the Ṛishis were equally infatuated by the woman that followed Him—Vishṇu is disguise. A fierce wrath soon raged throughout the hermitage. The Ṛishis speedily perceived that the mendicant and his wife, who possessed such a mysterious power of attraction, were not what they seemed. They became ashamed of their ecstasies of evil desire, and, gathering in a body, pronounced fierce imprecations upon the couple. But the Divine visitors remained unharmed. They then dug a sacrificial pit and proceeded to burn oblations, in view to ensure the destruction of the unwelcome intruders. As a result of the sacrificial rites, a fierce tiger came out of the sacrificial fire and sprang at Śiva;

Who, smiling gently, seized it with His sacred hands, and, with the nail of His little finger, ripped off its skin, and, wrapped it round Himself like a soft silken garment. This is the origin of Šiva's tiger-skin mantle.

Undiscouraged by the failure, they renewed their sacrificial offerings, and from the altar-fire came out a monstrous serpent, which He seized and wreathed round His neck, where it has since hung for ever; and then began His mystic dance. At last, a monster named Musalaka (the club-bearer), in the shape of a black dwarf, hideous and malignant, rushed upon Him, brandishing a club, with eyes of fire. Upon him, the Lord pressed the tip of His sacred foot, and broke his back, so that he writhed on the ground. Thus with His last foe prostrate, Šiva resumed the dance of which all the gods were witnesses, while His hosts sang enthusiastic choruses.

The Ṛishis, parched with the heat of their own sacrifcial fires, faint with the fury of their anger, and, overwhelmed with the splendour of the heavens opening around them, fell to the ground as dead, and then rising, worshipped the known God, acknowledging themselves His faithful devotees.

Now entering into the vital part of the symbology, Naṭarāja means the "Lord of the Stage" *. The idea is that the world is a stage, which presents the vision and activity of life, through the power of the omnipresent God, the unseen Lord of the stage. He represents the teacher or *guru* whose one of the most important functions is, to enforce his teachings by example; and this idea is the key-note to the Naṭarāja symbol.

The legend teaches that He subdues and wraps round Him, like a girdle, the feline fury of human passion. The guile and malice of mankind He transmutes into His necklace. One of His feet is planted over and crushes the giant—the endless illusion or

* The expression 'Naṭarāja' does not mean "Lord of the stage"; it means only 'Master-actor', or 'Prince of actors'. The idea, 'Lord of the stage', corresponds to the Sanskrit compound 'Naṭa-raṅga-rāja', and not to 'Naṭa-rāja'. The synonyms, *Naṭeša*, *Naṭešvara* and *Naṭarāja*, indicate that the Lord is the Chief-actor (= Sūtradhāra) in the drama of the *Prapañcha*, that He is the *Nimitta-kāraṇa* of the Manifested Universe.—*Ed L. T.*

monster of human depravity, while the other is raised upward to aid and comfort those who are shrouded in *Māyā*, and enable them to realise His eternal fellowship. The little drum in one of His right hands, expresses the idea of His being the Preceptor or *Guru*, and means also to indicate that He holds in the hollow of His hand the dispensation of the entire *Prapañcha*, the cause of all the world, to be folded or unfolded at His own will. The deer on one side is the mind, because the latter leaps and jumps from one thing to another as unsteadily as that animal. On His head, He wears the Ganges, that is to say, the *Chit-Śakti* or Wisdom which is most cool and refreshing; the Moon representing the ethereal light and blissfulness of the Ātman or Self. The second right hand representing the idea of Peace, indicates the blessed calmness of Wisdom. In one of the left hands is held *Agni* (fire), which represents the idea that the truth of the Guru's teachings can only be fully understood on practical realisation in one's inner experience. The place of the dance—the theatre—is the *Tillai-vanam* (= *Dāruka-vana*); in other words, the body is spoken of as the *Vanam* (forest), because of the multitute of its components. The platform (= boards) in that theatre, is the cremation-ground, the place where all passions, and the names and forms that constitute the vision of the world, are dissolved —pure consciousness devoid of attachment to anything outside, and free from all taint of illusion.

The above are some of the leading features of the symbol*. The *Guru* teaches that *Māyā*—the illusion of the world—should be crushed down, that the deer-like mind should be left behind, and *ahankāra* (egoism) destroyed, and that man should ascend to the regions of pure consciousness, free from passion and deception, and enjoy the true bliss.

Viewed in the light of this inner meaning, Śrī Naṭarāja is no more a meaningless idol, an effigy in stone or copper, but a symbol of the highest import, an incentive to our inspiration and elevation.

J. M. S.

* The allegory, as interpreted above, cannot be said to be on the track of correct solution. Yet, as an attempt, it is commendable, although for real light, one should search the Agamāntic classics.—*Ed. L. T.*

HINDU ASTROLOGY.

A REPLY TO "SEPHARIAL".

The significant letter* of "Sepharial" appearing on page 220 of the May number of *Modern Astrology,* in reply to Mr. Alan Leo's editorial observations of March, raises up certain issues which it is not possible to deal with satisfactorily within the limits of a short note. As it will, however, be necessary for me to enter into them with adequate fulness in the course of a series of articles on "Hindu Astrology", which I intend commencing in these pages, it will be enough, I think, if, for the present, I briefly indicate in what points "Sepharial" is wide of the truth.

If, as a practical astrologer, "Sepharial" would tackle the various systems of prediction propounded by Parāśara, he could not come to any other conclusion regarding them than this, *viz.*, that they are immensely superior in point of truth and reliability to the Vimśottarī-daśā-system which, he says, he has personally tested, but which he erroneously calls 'Kālachakradaśā' at page 231 of his "New Manual of Astrology". *Kālachakradaśā,* be it remarked *en passant,* is just one of those systems which "Sepharial" is minded to taboo as lacking in "guaranteed validity", though Parāśara dwells thereon at convincing length. It is certainly open to "Sepharial" to say that the Vimśottarī-daśā-system is in popular use in South India and that it lends itself to easy exposition within a narrow compass. The fact of the matter, however, is that it is the only system which, on account of its simplicity, can be readily approached by the cheap, easy-going "fortune-teller" in the South of India, and is hence the first system to be brought to the notice of any interested European

* This is reproduced, as an Appendix, at the end of this communication.—*Ed. L. T.*

enquirer who visits this country. If the Vimšottarī-dašā-system has really fascinated "Sepharial" (*Modern Astrology*, O. S., Vol. vi, p. 73), it is a very good indication that the other systems propounded by Parāšara will not fail to fascinate him the more, when once he makes an honest endeavour to master them and apply them in his practice. The only standard-work extant on the subject of Parāšara's "systems of directing" is the *Bṛihat-pārāšara-horā* which is a portly Sanskrit tome running up to about 800 pages of royal 8vo. And it is perhaps too much to expect 'Sepharial' to be acquainted with its contents, to judge from the character of the exposition of the Vimšottarī-dašā-system in his 'New Manual'. The mistakes that he has committed in the course of that exposition, have been pointed out by me at sufficient length in the series of papers that I wrote for the Xth Volume of the Madras "Astrological Magazine" (1907-8, Nos. 1-6). As it might be necessary for me to go over the same ground, in a different connexion, in the future numbers of this Journal, I would do no more here than barely observe that the rules he has framed for the *bhāva-sphuṭa* (or 'house-division') at page 212 of his "New Manual", are subversive of Parāšara's *dicta* (Bṛihat-pārāšara-horā, Part I, chap. iii, *q.v*). Though 'Sepharial' seems to entertain a genuine love for Parāšara's system of Vimšottarī-dašā-directing, he has apparently not studied it from proper treatises, under the direction of a competent Indian astrologer. The result has been, as it must be, a defective and faulty exposition of the theme, to which I am compelled to call attention, in the interests of astrology, actuated by the best of intentions, since my chief object in doing so, is to see to the removal of the mistakes in future editions of the "New Manual" which, had it not been for them, would be an excellent *Vade-Mecum* of Astrology.

Further, *Kālāmṛitam*, on which 'Sepharial', by a strange irony, fathers the *phala-kathana* of *dašas*, *antardašas* and *antarāntardašas* (he has however omitted to mention *sūkshma-dašas* and *prāṇadašas*, though they are of great value in judicial

astrology), is neither a work of Parāśara, as 'Sepharial' wrongly fancies it to be, nor a treatise dealing with *phala-bhāga* (pp. 234 and 247 of the *New Manual*). It, on the other hand, is, as its name implies, a book devoted to *muhūrta-bhāga* (or "elections"), and comprises seven sections (*bindavaḥ*) and 239 verses or aphorisms. Printed editions of this work, with the indigenous commentary of Venkaṭa-yajvā, are to be had of book-sellers in Madras, either in *Grantha* or in *Telugu* characters. No "Hindu purveyor of Astrological literature" will be so unscrupulous as to palm off *kālāmṛitam* as a work of Parāśara, as it is common knowledge in South India that it is a purely South Indian compilation of comparatively recent origin. It seems to me, therefore, that the "Effects of Periods and Sub-Periods", which are detailed in the "New Manual" (pp. 235-247), as an excerpt from *Kālāmṛitam*, may yet prove to be a very free and scrappy summary, in English, of Mantreśvara's *Phaladīpikā* or a kindred work; the task of identifying "Sepharial's" Sanskrit original, without actually inspecting it, guided solely by his meagre summary, being by no means free from elements of uncertainty, the more so, because, similar "Effects of Periods and Sub-Periods" form, to the very turn and ring of expression, the stock-in-trade of many a modern catch-penny Sanskrit *brochure* on the subject. In any case, it is a pity that 'Sepharial' should have chosen to draw for his material on a dubious work of indifferent value, when he could so easily find whatever he wanted in the *Bṛihat-pārāśara-horā* itself, as it accords to the Vimśottarī-daśā-system such a full, accurate and exemplary treatment in pp. 300-404 of Part I. Not only are the various systems of time-measures, directions and predictive rules, and modes of finding out the dignities and debilities of planets, etc., through all of which runs an unmistakable under-current of judicial acumen and prognostic insight, passed over in the "New Manual" without so much as even an inkling of their existence in the classical work of Parāśara, but, what is a greater drawback, the enumeration of even the more important

elements of the Hindu horoscopic speculum, is also eschewed. Whatever may be the complaint of 'narrow limits', such omissions as these cannot but detract from the "adequacy of treatment" accorded to Hindu Astrology in the "New Manual". To show that the Vimšottarī-dašā-system is not regarded by the better classes of astrologers to be as reliable, accurate or sufficient as "Sepharial" seems inclined to think, I may instance his favourite author Varāha-mihira, who, as every student of astrology knows, leaves that system severely alone, and supplants in its stead a novel system of directing, which is all his own, in point of depth, finish and reliability.

The question of *ayanāmša* is a complex problem which, as can be seen on a little reflection, is not half so easy of settlement as "Sepharial" would have us believe. The "specific statement" of Varāha-mihira to which "Sepharial" refers in his letter, occurs at Bṛihat-samhitā, Chap. III, *vv.* 1 and 2, and fixes the position of the solstitial colure in Varāha-mihira's own day, as well as at a prior epoch. In the first place, how does this statement help us to mark off the starting-point of the sidereal zodiac, without knowing which the determination of the exact value of *ayanāmša* is a chimera? For, at best, Varāha-mihira's statement will only help us to find out the locus of the Vernal Equinox, but not the limiting-point of the sidereal zodiac. And the limiting-point is regarded by all scientific Hindu astronomers of the past as the "first point" of Ašvinī or the "last point" of Revatī, or, what amounts to the same thing, as lying in the boundary-line between the two asterisms. It is also presumed that the Yoga-tāra (=principal star="junction-star") Revatī has no, or almost no longitude (e.g., in the Sūryasiddhānta, where the *dhruvaka* of Revatī is stated to be 359° 50′). And so, the initial thing to do is to identify, or find out the exact position of Revatī; but it will not do to assert dogmatically that that star is only Zeta piscium and nothing else, as there are a number of reasonable difficulties in the way of accepting the identity. In the second place, Varāha-mihira's observations of the solstitial colure can be looked upon as only

roughly approximative, since they must have been conducted with the naked eye, in accordance with the usual methods of ascertaining the Sun's place at or about the *ayana-saṅkramaṇa* (= solstitial ingress), to wit, through noting the position of the Sun on the horizon, the heliacal rising of stars, the meridian-transits of asterisms at mid-night and the position of the Moon at the nearest full-moon. As Dr. Thibaut remarks discerningly (*apud* Varāha-mihira's *Pañchasiddhāntikā*, Introduction, p. lix): "From the term, the 'first point of Aśvinī' so much indeed follows that, when it was first coined, the Vernal Equinox was, according to the observations of Hindu astronomers, somewhere to the west of the Asterism Aśvinī and to the east of the Asterism Revatī; but *about the exact point meant to be indicated by that term we know nothing*". The italics are my own. The term, 'the first point of Aśvinī,' may, in other words, have indeed meant any spot lying to the east of the Yoga-tāra Revatī and to the west of the Yoga-tāra Aśvinī, so much so that in "Sepharial's" method of computing the *ayanāmśa*-value, the margin of error is limited by the *bhoga* (= space measured on the ecliptic arc) of the asterism Revatī, and the quality of error is on the side of omission. The *bhoga* of Revatī (the asterism) is a little over 5° or thereabouts, at a rough estimate. The only way, therefore, to settle this question of the value of the ayanāmśa, for astrological purposes, is through the employment of the empirical or experimental method, that is to say, by an appeal to *Nāḍi-granthas*, in the light of the genitures of men with known life-histories. The *modus operandi* is, in a sense, *a posteriori* and, beyond a doubt, tiresome and complicated, but, fortunately for the cause of astrology, steady work in this direction has been in progress for many years past, and the partial result of a similar research was made available to the public, by the late Mr. N. Chidambara Aiyyar, through the pages of *the Theosophist* (Madras), in April and June 1883. With authentic *Nāḍis* on the one hand, and reliable signatures etc., of sundry minute sections of the sidereal zodiac, as given by Parāśara, on the other, to help

us to a careful and critical study of numerous nativities, it will be but a matter of a few more years of investigation, before we are, for a certainty, able to accurately determine the starting-point of the *nirayana-bhagaṇa*, and thereby remove one of the greatest stumbling-blocks of modern astrology, in its present progress. But, for a working hypothesis, for the present, Mr. G. E. Sutcliffe's latest figure in his reply (p. 243 of *The Astrological Magazine*, Vol. X) to my review of an Indian Almanac (pp. 176-180, *The Astrological Magazine*, Vol. X) will do fairly well, and may be adopted with some reservations. The readers of this Journal cannot find any difficulty in looking up that communication of Mr. Sutcliffe's, as it was reprinted in *Modern Astrology* (N. S., Vol. V, pp. 423 *et seq.*) A fuller discussion of the topic must, as I remarked already, stand over for another occasion.

Hipparchus, Plotemy and Theon, though useful, perhaps, as corroborative authorities in our present difficulty, laboured, however, under the same disadvantages as Varāha-mihira, Parāśara, Garga and the rest, and are consequently open to the same general error. Further, so long as the initial point of the stellar zodiac, as presumed by the Hindu astrologers, is not known, agreement of observation between the Greek and Hindu astronomers regarding the movement of the equinoctial and solstitial colures, is not of much consequence in our present quest. "Sepharial" makes a serious mistake in thinking that the *ayanāmśa*-value which he works out from the statements of the Bṛihat-samhitā, adverted to previously, is not common knowledge in India. The truth is that Hindu *Jyautishas* discredit the accuracy and validity of such an inference *re* the *ayanāmśa*-value, from those meagre data. There is, and must be, a certain amount of disagreement between the various Indian almanacs, in the longitudes assigned to the luminaries and planets, because they assume the point of reference, viz., the beginning of the sidereal zodiac, to be situated at different spots of the *krāntivṛitta* (ecliptic). But, as far as astrology is concerned, there is only a *chaitra-paksha* and a *raivata-paksha* recognised, in

the matter of determining the initial point of the stellar zodiac, though the weight of approval is decidedly in favour of the former *paksha* (cf., Keskar's *Combined Introductory Astrology*, p. 297). The best book to recommend on practical astronomy for the serious student of the Hindu systems of prediction, is Ketakar's *Jyotirgaṇitam* (Poona, 1898) in Sanskrit, from which the celestial co-ordinates of the luminaries, planets (including Herschel and Neptune), principal stars and the like, the time and place of occurrence of eclipses, occultations and other celestial phenomena, and many other useful elements for astrological work, e.g., equations for anomalies, astronomical constants and so on, can be readily ascertained for the period ranging from 2000 B.C., to 3000 A.D. And my friend Mr. L. D. Svāmikkaṇṇu, M.A., LL.B. (Lond.)., is at present engaged in bringing out a similar work in English. The condition of practical astrology in India is, therefore, as well as it can possibly be, in spite of the disagreement of Indian Almanacs, by which "Sepharial" apparently endeavours to set so much store, as the Hindu Astrologer of the right sort is, if anything, endued with that judicial insight, which enables him to sense the correct positions of the Ascendant and the luminaries, with the extensive help he finds in the indigenous treatises. And the followers of the Viṃśottarī-daśā-system have, as every student of Hindu astrological literature is aware, many ready means of fixing the accurate lunar longitude, even from the merest estimate premises. In fine, I feel constrained to state, however, that the unearthing of the astrological treasures of India, is a sacred duty that devolves upon all sincere students of the fascinating art of prediction, whether they be Hindus or Europeans, as a thorough knowledge of Hindu Prognostics, is sure to result in a Renaissance of the Astrological Canon, as a whole, profiting both the Hemispheres, and making the process of puzzling out human destiny, pleasanter, surer and quicker.

V. V. R.

HINDU ASTROLOGY.*

To

THE EDITOR,

"MODERN ASTROLOGY",

LONDON.

DEAR SIR,

I see some reference was made in a recent issue of your Journal to my exposition of Hindu Astrology in the pages of the *New Manual*, 1897. While quite in agreement with Alan Leo's authority so far as regards the partiality of that essay, I do not think the reader should be misled by the statement that it is only one of a number of systems included in the *Pārāšarahorā*. The multiplicity of systems attributed to the great Jyoshi does not guarantee the validity of any one of them, and in selecting that which was in popular use in the south of India, I was guided by the fact that it lent itself most readily to presentation within my narrow limits, and had been personally proved by me to contain elements of truth. It is not my intention to trespass on your valuable space to any extent, but I would point out that the term, "inadequate" or "imperfect" may very easily convey to the casual reader the idea of being incorrect. If my exposition is indeed incorrect, I must throw the whole blame upon the Hindu purveyors of astrological literature, who commonly refer the *Kālāmṛitam* to Parāšara.

It may be of interest to note that, in regard to the disputed value of the *ayanāmša* to which Mr. Leo refers, there is a specific statement made by Varāha Mihira, whose date is well-known, and this statement was made upon an observation which sought to fix the position of the Solstice in the Constellations.

* Reprinted from "Modern Astrology" (London), May 1910—*Ed. L. T.*

think the statement of great astronomical value inasmuch as it determines the *ayanāmśa* to a fraction of a degree, and when referred to the positions noted by Ptolemy in his *Almagest* and compared with the observations of Hipparchus quoted by him, it works out in terms of my statement in the *Manual.* But that it is not common knowledge in India is proved by the fact that the *Pañchāṅgams* or almanacs most frequently disagree as to the longitudes of the planets and the Moon, the latter being that factor on which the whole of the Daśā-bhukti-antaram periods (=directions) are based. The condition of practical Astrology in India, therefore, may be better imagined than described.

YOURS, ETC.,

SEPHARIAL.

The passing away of that noted astronomer and astrologer Sir William Huggins, not so long after the death of the astrologer of the British Museum, Dr. Richard Garnett, may serve to remind the world that wherever sound judgment and sanity are found, astrology still commands, as of old, the recognition of the patient and painstaking investigator. The appearance of Halley's comet on the threshold of England's ruling sign has set the tongues of the ignorant agog; but it must not be forgotten that Saturn has already for two years been present in Aries and that the conjunction of Saturn and Mars had but recently taken place in that sign. Says Raphael, writing in the summer of 1909:—

> Unfavourable influences are again shown to be operating in the King's horoscope The conjunction of Mars and Saturn falls on a critical point, in square to the place of Mars and the progressed Sun, which is strongly indicative of ill-health but, I hope, not fatal.

But a more remarkable forecast is that of "Sepharial" which appeared in *The Green Book of Prophecies* for 1910 (C. E. Fulford, Ltd., Greek Street, Leeds), a calendar published by the proprietors of Zam-Buk, the well-known healing ointment. This almanac gives a hieroglyph —a coffin, on which is placed a crown, surrounded by seven wreaths (representing the seven Royal Courts affected) and the British and Danish flags at half-mast. After alluding to the stay of Saturn in Aries and its conjunction with Mars the writer observes:—

> The year 1910 is fraught with exceptional interest, if but of a melancholy kind, for all those whose heart is in the welfare of our country and our King. It is with regret that signs of National bereavement are noted. Can you discern the direction in which we shall now meet with this great loss?

——*The Occult Review.*

THE WORK BEFORE US.

(Concluded from page 398 of No. 10 Vol. X.)

A Christian enthusiast once put to me a straightforward question, "What are the charitable institutions, organised for the good of the people by your religionists"? and added, "It is a noteworthy fact that we Christians alone build hospitals, poor houses, home for the sick and the aged, orphanages, free schools, etc." The question was rather unexpected, and I could not help blushing at our own indifference. The only answer that I could give was that it did not argue the absence of love in our religionists towards mankind, but that the Christian nations commanded more wealth, and possessed organizing power which Hindus, unfortunately, did not. It appears to me that the funds of our temples could very well be devoted to such purposes, as it would then prove the practical application of our religious principles. Our religion would, in such a case, be rivalled by no other religion in its universality, tolerance and spirit of love. Organised endeavours should also be made to publish the Āgamas and other Jñāna-Šāstras, and to popularise them and bring them within the reach of every household. I had occasion to inquire into the working of the Bible Societies, and have found that much good work is being done in spreading the Gospel of Christ without burdening the resources of any particular person or people of the Christian faith. They not only publish popular editions of the Gospels, but employ Bible-women to carry the truths of the Gospel to the hearts of the people. We shall also surely succeed in our own way, if we can enlist the co-operation of the temple-managers and the leading citizens of our faith in the various districts. The preaching-halls in the temples may be used for influencing the character and spiritual life of the people, by delivering sermons during the festivals and special days of worship. The youths of the land who are obliged

to deviate from the course of study prescribed forthe Brahmachārins of old, should be approached in their present schools and colleges, and given occasional courses of lectures to arouse a spirit of enquiry and enthusiasm towards their religion. The present-day education, being entirely secular, will not develop the religious spirit which was characteristic of the Brahmachārins of the past. Nor should they be left alone to themselves when they leave their colleges. They should be brought under the influence of societies conducted for the study and the practice of religion. As the old order has changed, new institutions should be brought into existence, to supply what is wanting in the religious education of the youth. Special preaching-tours should be arranged for the benefit of the masses, who neither frequent the temples nor attend colleges.

In order to restore the priestly influence, without which religious work is not of much value, a congregation of clerics, having at its head a synod such as the Tillai-mūvāyiravar, should be established on the lines of the council of Buddhist priests in Burma or Ceylon. The position that our priests now occupy, is neither very much honoured by the people, nor recognised by Government. The Government pensioner can sign before a pastor of the Christian religion and get his life-certificate attested, but not by a Hindu priest of whatever standing. Marriage registers can be attested to by Christian priests, but not by the Hindu. Does not all this show the insignificance of the position of our priests? Now, the question is, whether we should not elevate the priesthood by the organization of an ecclesiastical body.

These would be the means of reviving the true spirit of Śaivism in our land, and spreading its influence elsewhere. The real meaning of the rites in the temples and homes may thus be popularised. Instead of the blind sheep that now follow the priests who are ignorant of the *rationale* of religious rites, we will have intelligent men following our religion with a fervour and zeal unknown to the ignorant. Instead of the many wicked

hearts now uninfluenced by the priests and the temples, we will have pure loving hearts that respond to the symbology of religious worship, possessing the eight spiritual flowers of *non-killing, control of the senses, forbearance, grace, wisdom, truth, austerity* and *love.* The truths long-hidden in symbology, should be explained, in order to produce true Śaivites free from caste-shackles, bigotry and superstition. It should not be forgotten that the call to the world to partake of the Bliss of Śiva-jñānam, was raised, not very long ago, in the very place you are now assembled, by that devoted Bhakta and Jñāni, whose hymns are on the lips of all Tamilians. I mean St. Tāyumānavar, the popular exponent of the Śaiva-Siddhānta. May not his call fall on deaf ears, or lose its significance for want of supporters! He has indirectly commanded all the followers of his faith to go forth and preach the excellence of the Śaiva Religion, so that every one might realise within himself the goal of the Siddhānta as expressed by him in these words:—

> மண்ணொடைந்தும் வழங்குயிர்யாவுமே
> அண்ணலேஉன் அருள்வடிவாகுமே.

> "The Earth and Five and all lives known,
> O Lord, are graceful forms of Your own".

Now to conclude with a summary. It is the bounden duty of every individual member of the nation, rich or poor, high or low, to work for himself and for the nation, that he may fulfil his responsibility, and pay off his debt to the nation. The possession of national character, and the adherence to the national ideals, form a *sine quâ non* in the case of every individual who would faithfully perform his allotted portion of work in the national mill-house. The division of national labour which was the secret of the caste-system, and of the ladder-way of the Āśramas, helped the social and the religious advancement of the people, in times of yore. But when labour lost its dignity, and caste-pride sundered the national ties, the nation became degraded and lost its virtues. To bring back the national ideals of truth and righteousness, love and mildness, exemplified in the

lives of the great men of the past, and to influence the present generation so that there may be a bright future, constitute the duty and work which lie before each one of us, as members of the nation. Religious work must go hand in hand with ethical and social work, if we are to achieve complete success. It cannot be easily divorced from the latter without rendering the foundation for the stronghold of Religion, shaky and unstable. The neglect of moral and social work is responsible for the corruption and wickedness in the majority of the people. The sense of honour and dignity, rectitude and moral courage, should be revived in order that the slur cast upon the nation and its religion may be wiped off; and this work should form the first item of our programme, in order to produce *true citizens*, who alone can evolve into *true lovers of God*. Endeavour should be made to elevate the low castes and the illiterate masses, so that there may be brotherly feeling, mutual confidence and national solidarity. The conceit of caste-feeling, in the absence of caste-virtues and national ideals, has in the main been responsible for the degradation of our brethren, the majority of whom do not enjoy the benefits of real education and civilization.

It is high time that we took steps to re-establish the reign of supreme love, which is the characteristic of our religion, in the hearts of all classes of people, by the promotion of social intercourse and the removal of caste-tyranny. Men regenerated on the above lines, would be a power in the nation, able to appreciate the privileges enjoyed under the British rule, which is a God-send to us that prize Religion most. At the present day, the influence of the Masters of our Religion and the priests, is little or nothing compared with what was exercised over the Brahmachārins and others in ancient India. Rites and ceremonies alone form the order of the day, and the priests neither trouble themselves about the Jñāna Śāstras, nor preach to, or otherwise influence the worshippers in the temples. Purāṇas and Itihāsas influence only a few, one section demanding more explicit teachings, without figures of speech, allegorical

language or abstruse parables, and another section being even below the plane of the exoteric myths of the Purāṇas, and ignorant of the very idea of Religion. Temple-worship has been losing its influence over the so-called civilized section and allowed to become a dead letter. Temple-funds may better be utilised for the publication of Jñāna Šāstras and the establishing of charitable institutions. The truths of Religion should be preached from Temple-halls, Schools and Colleges, and public places and institutions should be established in the different districts for the study and practice of Religion. All the above suggestions would, I trust, be the means of disseminating *true Šaivism*, and producing *true Šaivites* living the life of Šiva-jñānis, in the enjoyment of the *Grace of God* and the *Peace and Bliss* of *Sāyujya, here on earth.*

R. S. S.

DEATH OF KING-EMPEROR EDWARD VII.

THE greatest misfortune befell this country in the death of its genial and kind-hearted Sovereign on May 6th at 11-45 P. M., in London. The moment of his passing away works to 5-15 A.M., of the morning of May 7th in Indian Standard Time. Sound astrologers all the world over anticipated with dismay and deep concern this sudden tragic event, and we gave the clearest indication thereof in the New Year Number of our Journal, as well again as in the February issue in connexion with the approach of Halley's comet towards the earth's orbit. The scheme of the heavens in Madras at the time of the King-Emperor's decease reveals the first decan of Taurus on the

eastern horizon, and its ruler at the tail-end of the equinoctial zodiac, a sure sign that the earthly bondage of the most important person of the moment has neared its end. To further confirm the fact that this life temporal is being departed by the King in comfort and order, that he is passing from the seen to the Unseen, the scheme-ruler Venus has well-nigh entered the cusp of the twelfth house, the house of the mysteries beyond the phenomenal veil. The death-ruler of the scheme is the benignant Jupiter, who lies prostrate in the sixth house after disposing Venus, its regent as well as the scheme-ruler. The sign Libra on the cusp of the sixth house is hence intended to signify to the people of Madras that not only is the scheme concerned with sickness, but that the sickener is being tended by his fair partner as he lies prostrate in the midst of his well-ordered surroundings. Mars' application to the quadrature of Jupiter in the sixth, from the sign Cancer in the third house is an additional testimony that the sickness ends in a sharp and fatal collapse, in the thick of kindred and friends and children and wife. It is noteworthy that *pars fortuna* is also in Cancer, that the cardinal signs are prominent by their accentuation of the planetary quadratures, and the twelfth house is malignantly tainted by the presence of a violent sign on its cusp, and the ominous collocation of the Moon and Saturn in an exceedingly unhealthy quarter of its range. But the dignified and serene position of Venus is enough to show what awaits the King on the other side of the grave, and we shall therefore say in all humanity truth and grace, "May the Soul of King Edward VII rest in Peace!" And may we also add, 'Amen!', because he has for a certainty reached the "Glittering Plain" of *Dahara*, where the prince and the peasant are at one in status and stability, in delight and divinity.

THE EDITOR.

THE REFORM OF THE INDIAN CALENDAR.*

Modern criticism has laid rude hands upon that ancient and venerable institution, the Indian Calendar. If hoary antiquity, intrinsic worth and practical utility could have saved any institution from such violence, then the Indian Calendar might well have claimed the privilege. For, has it not presided over the destinies of the children of India for more than 2,000 years, recording with jealous minuteness the hour and the day, nay the very minute and second of their births, marriages and deaths? Was any event of importance, public or private, ever done in this country without the fiat of the Indian Calendar? And was not its veto sufficient to arrest the mightiest conquerors proceeding to battle or to stay their hands in the hour of victory? Yet, this venerable witness of Indian history is called upon to take its trial before a judge born yesterday, the Nautical Almanac. In vain does the venerable prisoner appeal to the public of India whose destinies it has controlled for a hundred generations. In vain does it appeal to the expert skill of its custodians, the Jyotishis, the Pañchāṅgis and the Astronomical Computers of India. The public looks with pity on so old an institution reduced to such sad plight, but says the public: "Are not these custodians the men into whose keeping the calendar, when a child, was entrusted by its parents, the great Siddhāntis of India? Let these custodians come to the rescue of their ward and prove their fitness for their charge." Alas, the custodians are at a loss what to urge on behalf of their ward! They never dreamt that such evil times should ever come upon it or upon themselves, or that they should be called to render an account to a scrutinising public of a craft whose origin and methods are to this day wrapped in mystery. They know only the traditions which enable them to keep up the ancient forms of the calendar. In the years that have rolled by,

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these traditions have very often deviated, whether on purpose or unawares, from the path originally appointed by the Siddhāntis; but of such deviations, any more than of the original principles of the calendar, its so-called custodians know very little at the present day.

The above is perhaps a sentimental version of recent events which have taken place at Kālaḍi in the State of Travancore, where Astronomical Conferences were held in February and March 1910, for the purpose of unifying the Indian Calendar.

What practical results have been achieved as the result of such Conferences, the public has not yet been informed; but it will be no surprise to the public to learn in course of time that the proceedings have been barren of result. Whether such proceedings yield a definite result or not, the suspicion once cast upon the Indian Calendar continues unabated, and it will be hard for the Almanac-makers of India to rehabilitate their position unless they can produce very good and very palpable evidence in their favour.

One thing is remarkable about these Conferences, namely, that considering the hoary antiquity and the hitherto unquestioned authority of the Indian Calendar, one might reasonably expect to see a well-formulated charge or series of charges against its accuracy, drawn up by expert critics, as the basis of any proceedings reviewing its past history or assailing its present position. No such charges have been published, however, it being apparently assumed that the charges are well-known. It is difficult for any one who has bestowed serious attention upon a study of the Indian Calendar to conceive what possible grounds of dislike the public could suddenly have found to justify such proceedings. In the absence of definite charges one is driven to conclude that the causes of dissatisfaction are of a general nature. But even so, it may be of profit to reduce them to definite shape and to investigate each of them.

The most important causes of public dissatisfaction with the Indian Calendar appear to be the following:—

(1) The **multiplicity of calendars** and the too patent fact that among them there are palpable divergences. Before calendars began to be printed in India, it was seldom possible for more than one calendar to obtain currency or general recognition over a local area and the inhabitants of a tract, where a particular calendar was current, had no reason to suspect that their neighbours in other tracts followed a different kind of reckoning; at any rate, it did not disturb them in their usages of daily life which were guided by a single calendar of more or less local origin. At present, however, there is no limit to the circulation of a printed Almanac, and when several Almanacs giving different reckonings are current in the same local area, confusion is the natural result.

(2) **Obvious discrepancies** between the purely Indian Almanacs and such European publications of undisputed accuracy as the **Nautical Almanac.** It is found that between the ordinary Almanacs in use in India and the Nautical Almanac there is a divergence of an hour or so in the moment of occurrence of New and Full-Moons and a divergence of several hours in the ending moments of stages intermediate between two New Moons. Suspicion naturally falls upon a method which yields results so apparently erroneous, and attempts have in consequence been made and with no small measure of success to reconstruct the Indian Almanac upon the basis of the Nautical Almanac.

(3) The **difficulty** and **tediousness,** amounting almost to unintelligibility, of the processes prescribed for the construction of an Indian Almanac. It is no doubt the case that the best and the most learned exponents of the system of the Indian Calendar have not succeeded in opening up the thorny hedge which has been growing for centuries, as in the fairy tale, around the residence of this Sleeping Beauty. The earlier exponents of the system such as WARREN (1825) and JERVIS (1836) delighted to return in their primitive crudeness the endless multiplications and divisions prescribed by traditional

methods for arriving at the ending moment of a single tithi. About 20 years ago, Professor JACOBI of Bonn University introduced to Indian readers, through the pages of the "Indian Antiquary" (1888) a method of calculation of Indian dates based upon the well-known method of M. Largeteau in France. This method is more or less the basis of the subsequent exposition of the Indian Calendar by Messrs. SEWELL and DIKSHIT (1896). Meanwhile, in the year 1892, Professor JACOBI had republished his tables in the *Epigraphica Indica*, Vol. I, and subjoined to them certain special tables, for the purpose of completing M. Largeteau's approximations. The same German authority, who is at this date the greatest and most reliable living exponent of the Indian Calendar, published in the second volume of the *Epigraphica Indica* a method of computing the moment of sunrise or true local time for any latitude or longtitude in India. Valuable as these modern expositions are to the enthusiast, they fail to comply with the standard of convenience which ordinary lay readers usually fix for themselves. Apart from the difficulty of understanding the technical language of astronomy, used by these writers, there is the difficulty and inconvenience of having to expend an inordinate length of time on each calculation, the constant risk of perpetrating Arithmetical errors in such calculation and the uncertainty of the ordinary methods of approximation. To meet these difficulties certain rough and ready methods, intended mainly for the use of epigraphists and archæologists, have been devised by Dr. SCHRAM of Vienna and the late Professor KIELHORN. These methods are, however, not suited to the purpose of the ordinary modern lay Hindu enquirer, who wishes to get to the bottom of the particular Almanac he is using and to verify the results there stated. Compared with such processes, that of the Nautical Almanac for arriving at any of the data of the Indian Calendar is simple, easily intelligible and accurate. You take the longitude of the sun and the moon for a particular noon. then you take the same quantities for the previous noon and you ascertain by an easy sum in ratio the time when the

difference between the two longitudes amounted to an exact multiple of 12 degrees; and you have without any further trouble the absolute ending moment of the tithi, to which of course you have to apply, as a correction, (1) a quantity representing the difference of the terrestrial longitude between Greenwich and your own place and (2) another quantity giving the moment of local sunrise. Several Indian Almanacs based upon this method called *Drigganita* or "Computation checked by Observation" are at present in use in many parts of India.

The above is a summary of the main charges against the purely Indian system of calculating astronomical data; and we are now in a position to enter upon a discussion as to whether each of these charges is sufficiently grave to be pressed home, and if pressed, whether it can be held to be proved. One important point seems to be lost sight of by the generality of the critics of the Indian Calendar, namely, that there is an essential difference between a calendar instituted for the ordinary purposes of social or religious life and a Nautical Almanac intended to assist the navigator in combating and overcoming the dangers aad risks of a sea-voyage. A civil calendar, as we might call the former, may or may not lay claim to a certain degree of accuracy; but its objects above all, are, or ought to be, ease of calculation aud practical utility as distinguished from theoretical accuracy. Each nation has its own standard of practical accuracy to be maintained by its civil calendar. Most nations that we are acquainted with in history, including the nations of modern Europe, are satisfied with dividing the courses of the sun and the moon into integral days, excluding fractions of a day, and with subdividing the day from midnight to midnight or from noon to noon into equal divisions called hours, minutes and seconds. The Indian Calendar, on the other hand, divides the courses of the sun and the moon into integral *spaces* or arcs of a circle and not into integral days. It takes account, for example, of the *moment* when the sun completes any thirty degrees of its course, of the *moment* when the moon gains 12 degrees or an integral number of 12

degrees over the sun in her orbit, and of the *moment* when the moon, irrespective of the sun, completes 13° 20′ of her sidereal course or an integral number of such spaces. The first of these is called a solar *sankranti* or the commencement of a month; the second is called the ending moment of a lunar tithi; and the third the ending moment of a lunar *nakshatra.* It will be noticed that in these three reckonings the *spaces* are whole numbers, and therefore the corresponding *times* must include fractions of days, hours, minutes and seconds. Every year the Almanac-maker has to compute 12 such moments for monthly Sankrantis, 360 moments for as many lunar tithis occurring in the course of a lunar year, and about the same number of lunar *nakshatras.* Where the follower of the European Calendar is satisfied with reckoning the day that he is passing through as the 1st of January, the 1st of February and so forth, the Indian does not begin his month till a particular moment of a day is reached: he cannot know what tithi he is passing through unless he knows the *ending moment* of the tithi for the particular day, and he is in a similar difficulty as regards the *nakshatra.* No doubt the calendar or *panchang* for the year, of which he invariably has a copy, gives these details in all the desired minuteness; but it is not necessary for the purposes of civil or religious life that each Indian householder should know the *absolute* ending moment of a *sankrānti tithi,* or *nakshatra.* All these occurrences are, however, calculated in Indian almanacs as taking place so many hours and minutes or so many *ghaṭikas* and *palas* after local sun-rise and just as it is necessary to know the moment of a *mean sānkarānti, tithi* or *nakshatra,* it is necessary to know the moment when the sun rises at a given place in order to be able to reckon the portion of a *tithi* or *nakshatra* that has expired since, or which remained unexpired at the moment of sunrise. Here again absolute accuracy is *claimed* by the Almanacs, but such accuracy is probably not desired by, or necessary for the householder in the performances of his duties.

The divergence between theoretical accuracy and practical convenience in Almanacs is, as we have seen, not peculiar to the

Indian system, but of course it will be readily seen that the frequency of error and of divergence is more probable under the Indian than under other systems. Under all systems however such divergence is, by the common consent of mankind, got over in certain well-understood ways. One of these is to allow an error to accumulate until it becomes inconveniently large and then to remove it by means of a correction. Such a correction may be applied *deliberately* as in the adoption or omission of leap years under the combined Julian and Gregorian systems; or it may be rendered necessary owing to previous *unperceived* errors of astronomical computation, as in the well-known case of the dropping of 11 days by Act of Parliament in the year 1752. The principle applied in such cases is that the mere existence of an error or divergence between theory and practice does not matter, so long as we *know* its magnitude and are in a position to correct it from time to time. According to this principle, not only the Indian Calendar, but calendars pretending to very much less accuracy might, in all reason and conscience, be regarded and used as instruments of *civil* time-reckoning, and no fault whatever need be found with them during the course of ages. It is not improbable that the existence of some at least of the errors and divergences pointed out above in the Indian Calendar were foreseen by the original authors of the various *siddhāntas*, and they seem purposely to have inserted in their systems certain automatic corrections whereby the errors could never exceed a certain limit, or whereby, if they did exceed such a limit, they would be removed on the completion of a cycle of years. Practically, the error in the ending moment of what we may call intermediate *tithis*, that is, the *tithis* between New Moon and New Moon, is a *recurring* and not an *accumulating* error. It is caused by the phenomena known as *evection* and *annual equation* and its operation is confined to the quarters and the eighth parts of the lunar orbit. No inconvenience can be caused by the occurrence of such errors so long as their existence is known and their rectification can, when necessary, be easily effected.

There is one divergence of considerable importance between the European and the Indian Calendar which perhaps deserves more than a passing remark. It is the divergence between what is called the *tropical* longitude and the *sidereal* longitude of the sun. As the sun measures his annual course round the earth (which by the way is a familiar example of a practical divergence between theory and practice, for everybody knows theoretically, that the earth moves round the sun and yet everybody talks in practice of the sun going round the earth) his longitude or distance from the starting point of his journey increases. That starting point in European Astronomy is the first point of *Aries*, that is the point where the ecliptic or the path of the sun crosses the celestial equator. Properly speaking, when the sun has completed 360° of his course, he ought to return to this point; but, as a matter of fact, owing to the precession of equinoxes, the point itself meets him instead of his coming to meet it; and it has been computed that the first point of *Aries* will travel along the whole course of the ecliptic in a series of 25,868 * years. In Hindu Astronomy, on the other hand, the longitude of the sun is measured not from the first point of *Aries* as it changes from year to year, but from the first point of *Aries* as it stood about the year 3600 Kali Yuga (about 500 A.D.) Consequently the Hindu Solar year commences every year later than the European mean solar year which is a strictly tropical year. In the year 3102 B.C., (the first year or year O of Kali Yuga), the Hindu Solar year commenced at midnight between the 17th and 18th February. In the current year, 1910, A.D., the Hindu Solar year commenced on the 13th April and it will go on

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* It is a remarkable coincidence, for which however no mathematical reason can be assigned, that the length of the Solar year, according *to the Arya Siddhanta*, contains in the decimal places *absolutely the same figures* as are contained in the cycle of revolution of the vernal equinox, the length of the year according to the *Arya Siddhanta* being 365·25868055 days, and the modern cycle of revolution of the vernal equinox 25,868 years.

advancing by a day or two every century until it has passed through every day of the European Calendar and returns again after about 30,000 years to the 17th February. This is an example of an error adjusting itself through a cycle of years. The Hindu Astronomy provides an easy rule of calculation for ascertaining the sun's tropical longitude when it is really necessary to ascertain it, *e.g.*, for the purpose of determining the actual moment of sunrise. The rule is merely to add three degrees to the sidereal longitude of the sun for every 200 years elapsed since 3600 Kali Yuga; or if the longitude is reckoned in days, to add one day for every 64 years elapsed since 3600 Kali Yuga.

It may be asked why the Hindu system tolerates such a divergence from the tropical year when it could easily adopt the European system. The reason is that the Hindu Solar year is a *Sidereal* (practically an *anomalistic*) year, and it coincides almost exactly with the period of revolution of the sun's mean anomaly or his *rate* of motion round the earth. By reckoning the Solar year according to the sun's anomaly, we are enabled to obtain without further calculation, certain very important elements in determining the two most useful data of the Indian Calendar, namely, the absolute *ending moment* of a tithi and the actual *moment of sunrise*. The writer of the present article hopes to publish shortly a method* of calculating Indian dates which will demonstrate the very great simplification of method that results from the adoption of the anomalistic, instead of the tropical year.

In conclusion, it is not pretended that the Indian method of astronomical computation is without flaw or error of any kind: all that is claimed for it is that in the long course of years through which it has been in use, it has served its purpose with remarkable fidelity. It has needed no correction on the scale on which, for example, Julius Cæsar or Pope Gregory or the

* *Tithis, Nakshatras and other Indian Dates B.C.* 1 to *A.D.* 2000. (*In the Press*).

British Parliament found it necessary to correct the European civil calendar and its results, deduced uniformly from principles and constants settled more than a thousand years ago, compare very favourably with the results of modern observation and research. As regards the discrepancy between the moment of New Moon as deduced from the *Siddhantas* and as given in the *Nautical Almanac*, it is important to observe that the reason is not at all any inaccuracy in the Indian method, but a reason inherent in the nature of the lunar orbit. It has been ascertained by enquirers from the time of Laplace onwards that the moon actually moves faster in her orbit in the present day than she did two thousand years ago. To make this intelligible to ordinary readers, we will take the actual orbit of the moon as determined now and that laid down several thousand years ago. The orbit of the synodical month, laid down by modern Astronomers, is 29·530887 days. According to Ptolemy, the period was longer than this by half a second. It is probably the case that Ptolemy's period was correct in his day and the present period is certainly correct in our day. From the difference, however. there results this practical inconvenience that if we apply Ptolemy's period to the modern moon for determining her longitude, that is, her exact position in her monthly course, she will be found to have advanced less than she has really done; and if we apply the modern period to ancient new moons we shall imagine the ancient eclipses and new moons to have occurred an hour or so before they actually occurred. In no system of European Astronomy has there been a continuous application of the same synodical lunar period for 2,000 years; whereas in India we have had to apply such a constant for at least 1,500 years. The ancient Indian Astronomers seem to have purposely adopted a shorter synodical month than was correct in their day in order to provide against future divergencies, with the result that the synodical month according to the *Sūrya Siddhānta* (29·530587946 days) is shorter than the modern period, and consequently New Moons according to the *Sūrya Siddhānta* occur a little *before* the time of their occurrence as

predicted in the Nautical Almanac. On the other hand, it is possible to adopt a synodical period which is midway between the ancient and modern periods. Dr. Grattan Guinness has found by actual calculation of New Moons for a period of 3,500 years beginning from 1655 B.C. that a synodical month consisting of 29·5305916 days produces on the whole the least divergence between actual and calculated New Moons at the present day, while it also gives with sufficient accuracy for practical purposes the moment of occurrence of ancient New Moons. Now, the synodical month adopted by the Ārya *Siddhānta*, which *Siddhānta* is or to be followed by the Almanac-makers of Southern India, is almost exactly the same as that of Dr. Grattan Guinness; for, it is 29·5305925 days, and it may therefore be inferred that New Moons, deduced according to the Ārya *Siddhānta*, must *cæteris paribus* agree very closely with the New Moons predicted in the Nautical Almanac. We may remark in conclusion that the error due to lunar acceleration will as time advances become sensibly less even according to the *Sūrya Siddhānta*.

L. D. S.

STRAY THOUGHTS ON LIFE.

Life is viewed in different ways by different men holding different phases of thought. To the great English dramatist, all the world is a stage and all the men and women are merely players; that life is of the stuff that dreams are made of; that our little life is rounded with a sleep and returning from sleep to sleep. The devout Theist views life on earth as but a route to Heaven where he implicitly believes he will be blessed with life spiritual and eternal in the presence of his beloved God. The speculative Atheist rightly thinks that the problem of existence is purely an intellectual one, that men for ages have

tired to solve it in devious ways only to find it an insoluble one. Yet to the peaceful Pantheist all life, all nature is but a manifestation of God or Brahm, in Whom we live and have our being. He reads God's will in the grandeur and majesty of the boundless ocean, in the brilliant galaxy of the heavens, and in the infinite variety of life on the globe. The Scientific man expounds nature to be a system of never-erring forces, acting under uniform and immutable laws, in which chance plays no part, but every thing determined by the law essential to its very nature. The Idealist thinks all nature is a vision, ignores in *toto* the existence of noumenon, and believes in the reality of nothing save his percipient mind. The selfish millionaire considers that the reason and purpose of life is to amass his riches, and with the hoarding up of his wealth ends all his glory. The Trader views the world to be a vast mart in which each and every man seeks to profit some way; whilst the poor, hardy Labourer surely finds life to be a toilsome burden, a painful struggle for bare existence. The pampered Epicurean scorns the hungry and feasts himself on the sweets and tastes which wealth alone could afford. The Optimist mind unhesitatingly believes that every thing in nature is designed and ordered for the best and finds the finger of God in every phenomenon of the Universe. But the much-abused Rationalist in the exercise of his pure Reason sees that nature gives him no clue of the existence of an All-good and All-loving Ruler. It on the other hand reveals to him a Being who is thoroughly unconcerned about the terrible inequalities in the world, a Being utterly reckless of the countless millions of his creatures on whom earthquake and volcano, fire and flood, storm and tempest, pestilence and plague mercilessly inflict agony and death. Ah! what is Life after all. A mystery of mysteries, an inscrutable mystery.

P. J. M.

THE MYSTIC WORKS OF ŠIVĀGRAYOGIN.

The name of Šrīmat Šivāgrayogin, the reputed author of the magistral Sanskrit commentary on the *Šivajñānabodha* of the Rauravāgama, must be familiar to all, as being the greatest of the latter-day Brahmin Saints of the Vaidika-mahā-pāšupata Order, that did so much to expound and propagate the God-taught doctrine of the *Āgamānta* or Šuddhādvaita-siddhānta, both by his precept and example. He was a Šivasākshātkārin (='knower of God') and his works bear, as a consequence, the impress of his *aparokshajñāna* ('direct knowledge of the Kingdom of Heaven') in every line. The profundity of his attainments in Sanskrit was only equalled by the marvellously limpid character of his utterances in that language, whenever he undertook to interpret or illustrate the higher teachings of the Āgamānta. And deservedly has he been styled in all his Sanskrit works as 'Ātivarṇa-āšrama-āchārya-varya' and 'Šaiva-paripālaka', descriptions which are, however, considerably modest in relation to his inner greatness. His knowledge, again, of Tamiḻ in which he has handed to posterity a few works of sterling value, hardly suffers in comparison with his attainments in Sanskrit. His writings in Sanskrit and in Tamiḻ are devoted to the Higher Mysticism, Philosophy and Metaphysics of the Āgamānta.

The following is a list of his Sankrit works:—

(1) Šivāgra-bhāshya *alias* Guru-ṭīkā (on the Šiva-jñāna-bodha) which deservedly occupies a premier place among the Āgamāntic classics, (2) Laghuṭīkā (on the Šiva-jñāna-bodha) which was recently published in the pages of *the Paṇḍit*, Benares, (3) Siddhānta-dīpikā *alias* Siddhānta-nirṇaya, (4) Pati-pašu-pāša-nirūpaṇa, (5) Šaiva-sannyāsa-paddhati, (6) Kriyā-dīpikā, and (7) Šaiva-paribhāshā, an independent Sanskrit treatise on the Āgamānta.

And the subpended are his Tamiḻ writings :—

(8) An elaborate commentary on the Śiva-jñāna-siddhi (both svapaksha and parapaksha), (9) a commentary on Sarvajñānottarāgama, and (10) a commentary on Haradatta-śivāchārya's Chaturveda-tātparya-saṅgraha; The above Tamiḻ Commentaries are interspersed with very large quotations from the Sanskrit Āgamic literature.

All these Sanskrit and Tamiḻ writings are, with the exception of (2) and a portion of (8), to be met with only in *cadjan* manuscripts.

V. V. R.

REVIEWS OF BOOKS.

Life of T. R. A. Tambu Chetti.

A rather novel departure in Tamiḻ biographical writing has recently been inaugurated by the appearance of the "Life of Rāja-dharma-pravīṇa T. R. A. Tambu Chetti, C.I.E." by T. R. Dhanasāmi Chetti, formerly Assistant Registrar of the Mysore Chief Court. The book is elegantly printed by Messrs. Hoe & Co., Madras, and the Tamiḻ in which it is written, is simple, straightforward and sober. The subject of the biography filled the high position of the Acting Dewan of Mysore, a few years before his lamented decease in June 1907, and was a Christian gentleman of Roman Catholic pursuasion, who rose, by dint of his talents and accomplishments, to the high place he came to occupy at last. The biographer is the younger brother of the late Mr. Tambu Chetti, and states in the fore-word that he writes the present work as a grateful tribute to the memory of the person to whom he was indebted for many good and gracious acts of heart-felt value, and that he regards the biography as a final act of public duty which

he owed to his worthy and saintly brother. The book is conceived on the lines of modern European biographies, and contains a connected narrative of Mr. Chetti's life and doings, interspersed with a number of interesting letters written by or to him, extracts from his public utterancсs and private conversations, the whole method of piecing together the chronicler's account and the subject's words, strongly reminding us of such books as "The Life and Letters of T. H. Huxley", "The Life and Letters of Lord Tennyson", and the like. In a word, the book has a complete Boswellian ring about it, with every virtue that should accompany such an aim. As most of the letters reproduced in the book are necessarily translations from English originals, and as the bulk of the subjects dealt with, is of a character that is thoroughly Western in flavour and thought, it must have cost the translator a great deal of patience and zeal, to make the Indo-European culture and atmosphere by which Mr. Chetti's public and private life was surrounded, a picture of reality to the average Tamiḻ reader. We have, however, grave misgivings whether the biographer has scored a victory in this portion of his task. English-knowing students of Tamiḻ will, for a certainty, have no difficulty in reading and following the biography with pleasure and profit to themselves, but to those for whom it is, apparently, mainly intended, it is seven to one uncertain that it is adapted in any real sense. The scene of Mr. Chetti's last moments pictured on pp. 130 *et seq.*, is pathetically tender, and reveals in a telling manner the deep trait of godliness that must have always underlain a disposition, already humane if austere, compassionate if just.

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